

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. V.

HARTFORD, FRIDAY MORNING, AUGUST 26, 1842.

NO. 24.

THE CHRISTIAN SECRETARY

IS PUBLISHED EVERY FRIDAY MORNING, AT THE Office, corner Main and Asylum Streets; third story. Entrance 184 1-2 Main-st.

TERMS.

Subscribers in the city, furnished by the carrier at \$2.00 per annum.

Papers sent by mail, at \$2.00, payable in advance, with a discount of twelve and a half per cent. to agents becoming responsible for six or more subscribers.

Advertisements will be inserted on the usual terms of advertising in this city.

All letters and communications on subjects connected with the paper, may be addressed to BURR & SMITH—post paid.

Extracts from Prof. Stuart's Hints on the Interpretation of Prophecy.

"Even if we should concede that 1260 days mean so many years, and that *Romanism* is the object of John's predictions, yet I do not see how we can ascertain where to begin this period.—The *Romish* church was three or four centuries in coming into being; or rather, one might even say with truth, that it was not consummated until the Council of Trent. Where then is the *terminus a quo*? I am aware of the usual periods to which so many refer the beginnings of this apostasy. But they are not at all of a nature sufficiently definitive or decisive to be entitled to such a bad preeminence. It must be more conjecture which fixes upon the beginning of such a period for such reasons; and of course the end must be like the beginning, i. e. indefinite. The truth is, that *heaven-idolatry*, and that only, is characterized in Rev. xiii. seq.; and all efforts to make out any thing different from this, must be revolting to the simple reader, who seeks merely to understand what the writer meant.

Plain as all this seems to my mind, yet I see many, and some very sensible persons too, greatly agitated about the end of the world, which, as many predict at the present day, is to come in 1843. I do not say, it will not; for I do not know this. But I do say, that it would be well for the public to call to mind the many predictions of the like nature which have already been wrecked, and which were maintained with as much learning, and as much confidence too, as present theories are. Specially would they do well to call to mind the notable case of John Albert Bengel, one of the best Greek scholars and sacred expositors of the last age, and the editor of the famous critical edition of the New Testament which bears his name. His piety and talents are beyond fair question; and sobriety, on all other subjects except the Apocalypse, was a prominent trait of his character. He spent the flower of his life in pursuit of the secret meanings of the Revelation. He came to a full persuasion, at last, that he had discovered them. He announced them to the world; and in so doing, he says, with much modesty, that the only reason he has to doubt the disclosure of these secrets is, that it was made to so unworthy a person as himself. Yet, in the full confidence that the occult matters of the Apocalypse had actually been revealed to him by the Holy Spirit, he published his book. Most devoutly does he thank God for the wonderful disclosures which it is designed to make. The grand period as to all the leading parts of the great drama, according to his book, was to be consummated in A. D. 1836. If the face of the world should not be entirely changed at that period, then, he says, the church must believe that he has been mistaken. But that the change expected would take place, he entertained not a shadow of doubt.

So far, this great and good man. And we— we have lived to see 1836, and the world is still moving round the sun, and its busy inhabitants going on much as in days of yore. We never once thought, at that period, of the *Bengelian* revelations; and cannot now discover the record of them on the page of history.

Many a confident prediction, uttered by other romancers in prophecy, has met with the same fate, and been wrecked on the rocks whither the mighty stream of time hath borne them. Such is doubtless the destiny of many others also; and yet, all this does not seem to diminish the confidence of those who write theological romances! Be it so. If there must needs be enthusiasts and visionaries, (and so it would seem,) why may not this department of exegetical theology exhibit its due proportion?

Once for all, however, we may beseech such interpreters to listen to a word of caution. I will not reproach them with the presumption of undertaking to expound a book, which, of all others in the Bible, demands the deepest knowledge of the original Scriptures, and of the prophetic idiom, when they have not well studied either. But may I not ask, how it came about, that when Jerusalem was to be destroyed, the exact time was so carefully kept back, until the very eve of its accomplishment, from the disciples of Christ?—Mark tells us (13: 3) that the three favorite disciples went to him and asked him the question respecting the time of its desolation. He tells us, also, that Jesus declared "this time (v. 32) to be unknown, not only to men, but to the angels in heaven, yea to the Son himself." It was only after the Roman army was in Palestine and had begun their task, that the time was declared to John, Rev. 11: 2.

But we may appeal to a passage still more applicable to the present case, and which comprises more within its grasp. The anxious disciples asked of the risen Saviour, when he would restore the kingdom to Israel? It matters not what particular thing they had in mind, i. e. whether it was purely the spiritual kingdom of Christ, or the ecclesiastical-political kingdom which they had once been expecting. The answer is one which should be engraven on a frontispiece and put upon the study door of every writer on the prophecies who indulges the expectation of being able to point out the day and the hour of fulfillment. It was this: IT IS NOT FOR YOU TO KNOW THE TIMES OR

THE SEASONS WHICH THE FATHER HAS PUT IN HIS OWN POWER. Acts 1: 6, 7.

If now it was not for even Apostles to know these secrets, is it for every curious and speculating mind, that knows little indeed either of history or exegetical science, to tell us all about such matters? Is it not presumption to engage in such an undertaking? God has undoubtedly determined upon the times and seasons, when all events that respect his church will take place.—But it does not follow, that he has revealed this matter to us. We are satisfied that he has not. Why not leave to him the secret things which he claims as his own prerogative? Why assume to ourselves a position, which he does not allow us to assume?

But alas! all the disappointments of writers teeming with fancy and filled with confidence, in days that are past, seem to have made no serious impression on the like class of writers at the present period. As soon as ruthless time mows down one parterre of flowers with his scythe, another is planted on its ruins, with the hope of having a more permanent crop. And so it will still be. When 1843 passes away, and the world still moves on without being jostled from its orbit; the Pope still issues his decrees from the Vatican; the Sultan still haughtily points to his peering minarets and the banners of Islam; and faithful and humble Christians are still laboring and suffering as before; then some more fortunate adventurer will perhaps discover latent error in former calculations, (as recently has been the case in respect to those of Bengel,) and we shall then have a new period fixed upon as the consummation-period of all. But this will in all probability be far enough in advance to be out of the reach of the generation who are addressed, and therefore beyond their power of absolute denial or of decisive correction. When this is once done with some good degree of ingenuity, then a new time will be played upon the old instrument; and it will be listened to and applauded because it is new. Thus we go on, amusing ourselves from one delusion to another, ever pursuing in fact the same phantoms, although we give chase to them in different directions. When such chases will be over, it would be as difficult to say, as to fix upon the specific period of the Millennium.

It may not be improper here to say, that while the exact time cannot be discovered by us, and is not (as I believe) revealed in the Scriptures, yet something may be said in respect to the probable period, when the general diffusion of Christianity will take place. My answer to the question respecting this would be, that it will *speedily* take place, when all Christians, or at least the great body of them, come up to the standard of duty, or come very near to this standard, in their efforts to diffuse among the nations of the earth the knowledge of salvation. The divinely appointed means will secure the end, because God will bless them. Every Christian, then, and every Society for propagating the knowledge of Christianity, is helping to usher in the millennial day, when they ply this work to the best of their ability. On such a ground, the strongest encouragement is held out to all faithful disciples. They may rest assured, that "their work and labor in the Lord are not in vain."

It is no part of my design to utter personal reflections, or to cast reproach on those, who, in England and in our country, have for these many years been laboring to excite the churches to engage in speculations respecting the prophecies. That many of them are well-meaning men, and even men of ardent piety, I should be among the last to call in question. But John Albert Bengel was all this, and much more. He was a pillar of the higher order in the temple of God. His learning and philology command homage, even at the present time. Yet "the baseless fabric of his vision has not left a wreck behind." And so it has faded—so I apprehend it will fade—with many a vaticination equally confident with his. Why should we not take warning, when we hear the surges roar, and see the breakers ahead, to steer the good ship in a safer and more quiet direction?

For the Christian Secretary.

"Times Have Changed."

I was glad you gave "S. B." an opportunity to point out what he considered errors in a communication from me a few weeks since. And I do assure him, so far as he convinced me of an error, I will most cheerfully exchange my opinion for his. That the special influence of God's spirit has been considered to have been indispensably necessary to convert a sinner, is admitted by us both; and neither of us exclude the use of means.—When I said "Time is, when the common influence of the Spirit, with the help of human agency, is judged sufficient to effect the change;" I alluded to a sentiment found in the following sentences: "God has, on his part, done all he ever will do, and if the sinner will do his part, he will be saved, if not, he will be lost." Again: "We are not to look for any special influence of the Spirit, in the conversion of sinners, for the common influence, with the help of human agency, is sufficient." If "S. B." lives a few years longer, it is possible he may hear the same spoken in public, as others have before him. And some of the multiplied measures of modern times seem to be at least, a circumstantial evidence that men mean what they say. "S. B." in his "criticism," says, "I know that some have resolved the new birth into a mere change of purpose. Such I conceive preach another gospel, and will be dealt with accordingly." But I apprehend the number of Baptist ministers is not large who have departed thus dangerously from the faith. Here he implicitly concedes to all I said; more than intimating, that some, if not "many" of the ministers of one denomination preach "another gospel."

Now if "S. B." will carefully read my communication again, he may perceive I had no reference to "Baptist ministers," nor to ministers of any one denomination in particular. I spoke in general terms. And if some "Baptist ministers" preach another gospel, very likely some minis-

ters of other denominations may do so also; and when this class of preachers are collected from all the denominations who call themselves Christian people, I still think, that "if you should take from them every subject but the gospel, 'many' of them would not have much of any thing left," notwithstanding "S. B." calls it "a very serious and sweeping charge."

Again, I believe there are intelligent beings, subjects of God's moral government, who are both benevolent and moral, who never had the gospel preached to them; tho' not found among men, yet somewhere in the universe. And if man had not transgressed the law of God, he would have been as moral as God requires. Take our Saviour's own words, "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law." "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind: this is the first and great commandment, and the second is like unto it: thou shalt love thy neighbor as thyself: on these two commandments hang all the law." And whosoever loves his neighbor as himself, fulfills the royal law according to the scriptures. Now the gospel must be something distinct from the law. And if we should say it disposes the believing sinner to keep the law, we at once make the gospel to be the cause, and benevolence and morals the effect. I believe, with "S. B." (though I do not consider him to be a "degenerate son,") that "it is the duty of ministers to reprove all and every sin," and to reason on temperance, &c. But other men may be qualified to do this who are not ministers of the Gospel. A short time since I was asked to make an appointment at the close of divine services, for Esquire W.—, at the school house, at 4 o'clock, to address the people on temperance. I did it, not once dreaming I was making an appointment for the lawyer to preach the gospel; and equally as far was I from supposing that the subject was *contrary* to the gospel. When men give us lectures on different "subjects" such as Chemistry, Astronomy, Pneumology, Temperance, Abolition, Moral Reform, &c., &c., whether they belong to the civil, military, political or ecclesiastical part of our population, I conclude the "subject" is the same and equally as good, and calculated to do good in some form or other, without once thinking those men preach the gospel. "S. B." wishes to learn "through your columns what it is to preach the gospel, or rather, how men preached when they had nothing but the gospel to proclaim." I must refer him to his Bible, and to his God. For the gospel that was preached was not received of man; neither was it taught by man. Gal. i. 11, 12. And while "the moral condition of our country and of the world is deplorable indeed," I do hope the present "order of men" whom God hath raised up, will not only be remembered in the prayers of aged ministers, but "fearlessly and faithfully" declare the whole council, and may God grant an answer to the prayer of "S. B." with reference to "our young Elijah's" or Elisha's.

A Touching Sketch of Parental Sorrow.

A few months ago I buried my eldest son, a fine, manly boy of eight years of age, who had never had a day's illness until that which took him hence to be here no more. His death occurred under circumstances peculiarly painful to me. A younger brother, the next in age to him, a delicate sickly child from a baby, had been down for nearly a fortnight with an epidemic fever. In consequence of the nature of the disease, I used every precaution that prudence suggested to guard the other members of my family against it. But of this one, my eldest, I had but little fear; he was so rugged and so generally healthy. Still however, I kept a vigilant eye upon him, and especially forbade his going into the pools and docks near his school, which he was prone to visit.

One evening I came home wearied with a long day's hard labor, and vexed at some little disappointments, and found that he had also just come into the house, and that he was wet, and covered with dock-mud. I taxed him with disobedience, and scolded him severely—more so than I ever done before; and then harshly ordered him to his bed. He opened his lips for an exculpatory reply as I supposed, but I sternly checked him; when with a mute, sorrowful countenance and a swelling breast, he turned away and went slowly to his chamber. My heart smote me even at the moment, though I felt conscious of doing nothing but a father's duty. But how much keener did I feel the pang when I was informed in the course of the evening, by a neighbor, that my boy had gone to the dock at the earnest solicitation of a younger and favorite playmate, and by the especial permission of his school master, in order to recover a cap belonging to the former, which had blown over the wharf. Thus I learned that what I had treated with unwonted severity as a fault, was but the impulse of a generous nature, which, forgetful of self had hazarded perhaps life for another. It was but the quick prompting of that manly spirit which I had always endeavored to engrain upon his susceptible mind, and which, young as he was, had already manifested itself on more than one occasion.

How bitterly did I regret my harshness, and resolve to make amends to his grieving spirit in the morning! Alas! that morning never came to him in health. Before retiring for the night, however, I crept to his low cot, and bent over him. A tear had stolen down upon his cheek, and rested there. I kissed it off; but he slept so sweetly and so calmly, that I did not venture to disturb him. The next day he awoke with a ragged fever on the brain, and in forty-eight hours was no more! He did not know me when I first called to his bedside, nor at any moment afterwards, though in silent agony I bent over him till death and darkness closed the scene. I would have given worlds to have whispered one kind word in his ear, and have been answered; but it was not permitted. Once indeed a smile, I thought of recognition, lighted up his eye, and I leaned eagerly forward. But it passed quickly away, and was succeeded by the cold unmeaning glare, and the

wild tossing of the fevered limbs, that lasted till death came to his relief.

Every thing I now see that belonged to him, reminds me of the lost one. Yesterday I found some rude pencil sketches which it was his delight to make for the amusement of his younger brother: to-day, in rummaging an old closet, I came across his boots, still covered with dock mud as when he last wore them; and every morning and evening I pass the ground where his voice rang the merriest among his playmates. All these things speak vividly of his active life; but I cannot, though I often try, recall any other expression of his face than that mute, mournful one, with which he turned from me on the night I so harshly repulsed him. Then my heart bleeds afresh. O! how careful should we all be, that in our daily conduct toward those little ones sent us by a kind Providence, we are not laying up for ourselves the sources of many a future bitter tear. How cautious, that neither by inconsiderate word or look, we unjustly grieve their generous feeling. And how guardedly ought we to weigh every action against its motive, lest in a moment of excitement we be led to meet out to the venial errors of the heart the punishment due only to wilful crime! Alas! perhaps few parents suspect how often the sudden blow, the fierce rebuke, is answered in their children by the tears, not of passion, not of physical or mental pain, but of a loving, but grieved or outraged nature.—*Knickerbocker Magazine.*

A Point of Honor.

When General Burgoyne, during the Revolutionary war, was hemmed in on all sides by the American armies and reduced to the last extremity, he proposed a convention for the purpose of arranging the terms of capitulation. Among the articles proposed by the Americans, Gen. Gates, was this, that the British army should be drawn up in their entrenchments and there, at the word of command, should ground their arms. This was a humiliation that could not be brooked, and the council of British officers returned the statement that rather than submit to it, the whole army would rush out of their works upon their foes and perish sword in hand. The point was waived, and a less humiliating mode of surrender assented to.

We wish all Christians would have as nice a sense of honor about grounding their arms. We would that their courage were screwed up to the point that their arms should never be laid down at the feet of their foes in any mode, and that their desperate purpose might be to die with them in their hands. What an humiliation to drop them when the great Captain of salvation is near to furnish all needed aid in retaining them, and to secure a triumphant victory. Shall men fight with the desperate determination of dying on the field rather than give up a point of honor, rather than incur a particular mode of momentary humiliation, and have not the friends of Christ points of honor worthy a contest? Ought they not to show forth the praises of Him that called them to glory and virtue at any hazard? Shall the children of this world be wiser in their generation than the children of light?—*Bost. Recorder.*

Canada.

The following sketch is drawn by gentlemen, natives of the United States and Great Britain, who live in the midst of that degraded people, and observe the daily influence of popery on its deluded votaries.—*Quarterly Paper, For. Evan. Soc.*

STATE OF THE FRENCH CANADIANS.—The temporal condition of many, although hitherto bad, is now becoming worse. Their farms are exhausted by over-cropping, producing little, and that injured by the fly; and to crown the evil, mortgaged frequently to nearly their value. They are so ignorant of agriculture, as until recently, to sell their manure to old country neighbors; and even now in many instances, are tempted to do so by the trifling remuneration it brings. Nor is it to be wondered at, when the same description of implements and system of agriculture prevail, which their forefathers brought with them two centuries ago, from the plains of Britain.

At the present day, it is computed that only one in fifteen can read, while scarcely any can write, and of even the rudiments of general knowledge, there is an entire ignorance. It is true, in the cities and large towns, schools are beginning to be established, and a better system of instruction employed, but in country parts, the labors of the schoolmaster are principally confined to teaching by rote the catechism of the church of Rome, the communication of a scriptural or a liberal education being not within the range of his own ability.

The moral and religious state of the people is not less to be deplored, nor can it be expected to be elevated when the Bible is denied them, and the Sabbath trampled upon by their spiritual guides. The after-part of this blessed day, viewed by the Romish church as a day of worldly recreation, is spent by the priests generally in such occupations as card-playing, or more rarely, in fowling. As for the mass of the people, after listening in the morning to a service, the meaning and language of which they know nothing of, and having exhibited their finery, and the beauty of their horses or vehicles, settled accounts with the village store-keepers, or concluded bargains with their neighbors, they return home to spend the hallowed hours of the Lord's day in card-playing, story-telling, racing, shooting, cock-fighting, or interperence and vice. Happily, there is a prospect that one of the fruitful causes of immorality among them will be removed, it being understood that the evils and remedy of interperence begin to occupy the serious attention of the Romish bishops and clergy.

MONSTROUS!—The Mayor and Common Council of New-York, by the invitation of the French residents, attended in a body, the celebration of high mass for the repose of the late Duke of Orleans' soul.—*Bost. Rec.*

PARENTS' DEPARTMENT.

For the Christian Secretary.

"Influence of Fireside and Table Conversations."

The influence of conversations in which parents indulge around the fireside, and table, is very generally unduly estimated. The tone of sentiment, the estimate of character, and the impetus to action there given, are but seldom considered. An influence from these consecrated spots, is infused into the infantile mind deep and all-pervading; a secret energy is imparted which grows with the growth, and strengthens with the strength—which gives to the formative mind a moral impression, which after time can never efface. If this impression be the result of the constant touches, or pencillings of moral and religious conversations in the family circle, it will almost invariably prove a safeguard in maturing manhood, and a crown of glory in declining age. But on the contrary, if this impression be made by the constant droppings of immoral and irreligious sentiments advanced in parental conversations, it must eventually, without a divine interposition, in the fostering and maturing of those principles which demoralize, disgrace, and ruin the soul. Parents ought to remember that they are daily, I may say hourly, exerting a controlling influence upon the young and tender susceptibilities of their children, as it were moulding and fashioning them, according to their own moral and religious likeness. By their very words, modes of expression, peculiarity of action, and general demeanor, they are giving a direction to the thoughts, words, ways, and general deportment of their children. It is not by one opinion advanced, or by one word uttered, or by one moral action, that an impression is made upon the mind; it is by a constant repetition of them. It is not by one touch of the painter's brush, that the likeness of the human countenance is delineated upon the canvass; it requires touch after touch, during a constant study of the features; by degrees one feature is developed, then another, and another, until the whole countenance, animated with life, seems transferred to the canvass. Just so the moral likeness of the parent is drawn upon the canvass of the child's mind, feature after feature, by the brush of intuition. Not a single conversation is indulged without some influence being left. Not a single sentiment is urged without its savor being imparted. This influence and savor at first may be very slight, owing to the weakness and tenderness of the mind to be operated upon. But as they are constantly repeated, and the mind continually growing more and more susceptible of impressions, a preparation is actually being made for their full influence; and nothing but time is necessary for its full development. The child naturally imbibes the sentiments of its parents—it is easily taught to obey them. And the bare fact of the principle of obedience being instilled into its mind, before even the propriety or lawfulness of the principle being known, begets in the child's mind a reverence for the parents, which invests all their words and actions with the spirit of truth and rectitude. Consequently, all that the parents say and do, are right in the eyes of the child. Can we, then, think it a very strange thing to see children as soon as they become capable, express the same sentiments, and act to a certain extent as their parents? It would be very unnatural if it were not so. "So errs the sire, so errs the son," is an adage based upon this self same principle.

Children, though seated quietly and mutely around the fireside and table during the conversations of their parents, are by no means mere blocks, or unsusceptible creatures—far from it; their little ears drink in every word, they listen closely, and often, when by themselves, introduce the same topics, and say that father or mother said so, or so, or thought so and so; and thus their parent's thoughts and words constitute their high court of appeal. Thus a direction is given to the infantile mind not merely upon one subject, but upon all subjects with which the parents are conversant. Not merely upon domestic matters, or business matters, but upon moral, religious, and political economies. A direction for a length of time may appear not to be given, or if at all, but very indistinct, still the ground work is being laid, which will show itself in the course of time, when circumstances arise to develop it.

As the conversations of parents around the fireside and table, or in other words, in the family circle, form the ground work, to a greater or less extent, of the future character of the child, is it not a matter of sober and serious consideration with every parent, how such interviews should be conducted? Is it not a matter well worthy of serious thought, and with the Christian of prayerful reflection, what subjects should there be discussed, what language used, and what temper and disposition manifested? Since every conversation is a lesson to the young learner, since the very temper of the mind, tone of the voice, and general conduct, on such occasions—all carry their weight with them—does it not demand exceeding great circumspection in even those familiar interviews which appear so natural, so simple, and so harmless? C. W. R.

GENIUS AND TALENT.—A man may possess talent without possessing a spark of genius. Talent is the power of exertion and acquisition, and of applying acquisition in a judicious manner. Talent is cool-headed; genius is hot-headed; talent may be cold-hearted; genius can never be other than warm-hearted; talent is generally prudent, genius is often imprudent; talent moves steadily and regularly forward; genius springs on impetuously and leaps indolently by turns. The feeling of talent is judgment, the judgment of genius is feeling. Genius is proud and confident, talent is humble and unpretending. The mind, in which both are united, makes the nearest approach to perfection—since the coolness of talent corrects the impetuosity of genius, and the conceptions of genius dignify the operations of talent.

Bible Society Department.

OFFICE OF THE AMERICAN AND FOREIGN BIBLE SOCIETY, NO 350 BROOME STREET, NEAR THE BOWERY, NEW YORK.

For the Christian Secretary.

AM. AND FOR. BIBLE SOCIETY'S ROOMS, }
NEW YORK, Aug. 15, 1842. }
Donations to the Library.

Since the first of July, the following works have been presented to the Society's Biblical Library.

By Rev. S. H. Cone.
Reports of the American and Foreign Bible Society, 1836-1842, with other documents, 1 vol. Theological Review, 1834-1838, 5 vols., 8vo. Minutes of the Hudson River Association, 1816 to 1842 inclusive, 1 vol. bound.

A new edition of the English Bible, corrected and improved by several Biblical scholars. Published for David Bernard, 1 vol. royal octavo. Philadelphia, 1842.

Van Der Hooght's Hebrew Bible, 2 vols. in one, 8vo.

By James Farquharson.
Apostolic Fathers, their Epistles, and Biographical Notices, of St. Clement, St. Polycarp, St. Ignatius and St. Barnabas, 1 vol. 8vo.
The Book of Jasher, 1 vol. 8vo.

By Salmon S. Miles.
Life of Martin Luther. By S. S. Schmucker, D. D., 1 vol. 8vo. Philadelphia, 1841.
Luther's Commentary on the Epistle to the Galatians, in German, a new edition, 1 vol. 8vo. Philadelphia, 1842.

The Marvellous Doings of Prince Alcohol, an Allegory. By one of Alcohol's enemies. A new edition, 1 vol. 18mo. Philadelphia, 1840.

JUDSON'S TABLE.

This antiquated article, on which Mr. Judson wrote his translation of the Bible into Burmese, was purchased in 1813, at the Isle of France, by Luther Rice, who on his return to America, presented it to Mr. Judson. By him it was removed to Rangoon in 1814, and thence to Ava, where it remained in his possession during his imprisonment and various difficulties at that place. In the year 1833, it was given to Mr. Bennett, at Maulmain, who, on his late return to the United States for the benefit of his health, gave it to Mr. Joshua Gilbert, of New York, by whom it was presented to the American and Foreign Bible Society.

GOTHIC BOOK CASE.

This article, constructed of oak, in a superior style, was made for a gentleman of New York, at a cost of two hundred and fifty dollars. It was purchased at auction at a reduced price, by Dr. L. Barker, and by him presented to the Society. It is a very useful and timely donation, and an ornament to the room.

IRA M. ALLEN, Gen. Agent.

AN HISTORICAL CHART ON THE SUBJECT OF BAPTISM, presenting a History of the ordinance, from the apostles to the present time. By H. S. Haven, pastor of the Baptist church in Mount Holly, N. J. Published by J. P. Lippincott, Philadelphia, and for sale by H. S. Washburn, at the S. S. Depository, 79 Cornhill. Price from \$1.00 to \$2.25. This Chart is divided into Sections, of which there are sixteen; each section has a very pretty cut, representing the subject of which the section treats. It has also a large cut representing the baptism of Christ. The subject of the 1st section is, Positive Institutions; 2d, classic meaning of *baptizo*; 3d, scriptural use of *baptizo*; 4th, apostolic practice; 5th, ancient and modern translations of the Scriptures; 6th, subjects of baptism; 7th, use or design of baptism; 8th, circumstances attending baptism; 9th, baptistries; 10th, infant baptism opposed from its beginning; 11th, infant baptism established by councils; 12th, evils of infant baptism; 13th, baptism of the sick; 14th, the Baptists, as found in different ages of the world, &c.; 15th, sufferings of the Baptists; 16th, Pedobaptist arguments answered. This Chart contains a great deal of historical information, is very well prepared and printed, and is quite a pretty thing.—*Christian Watchman*.

JUBILEE IN ENGLAND.—It had been proposed that the Baptists in England should raise about \$100,000 at their jubilee meetings; but half of this sum was raised at the meeting at Kettering. Only one meeting, and fifty thousand dollars raised! and the effort but scarcely begun—the general jubilee sermons on the first of October, and the Sabbath school subscriptions are yet to come.—*N. H. Rep. Reg.*

We record this week the baptism of FOUR MINISTERS of the gospel, besides several members from Pedobaptist churches. It has long been said, 'better late than never.'—*Id.*

ITALY IS WAKING UP.—The present state of feeling in Italy is far more favorable than our countrymen generally suppose. That country is often viewed as one of the darkest places on the earth, because from it superstition, ignorance, immorality and false principles have been extended to other countries. It is, however, a remarkable fact that there are multitudes of the Italians who scorn the intellectual chains which other people choose to wear, and utterly reject the doctrines which are elsewhere preached and peculiarly Italian.

It is difficult, for example, to find an educated Italian who is not an open opponent of the Pope; and, if the cause of his opposition is asked for, the answer is, "We know him too well to love or to approve. Go to Rome, and you will learn why we wish the papacy overthrown. It is the great foe of our country, and every man sees how it acts against his own individual happiness. It has not a book left to hang upon except the bayonets of Austria; and if the principle of *Non-in-tervention* were extended into Italy to-day, to-morrow there would be no Pope."—*N. Y. Obs.*

A PROPHECIC PRETENSION EXPOSED.—Promptness is worth every thing, in particular junctures. There was a good exhibition of it a few days since, thus related by a Philadelphia correspondent of the Journal of Commerce, under date of July 29th.

On Wednesday evening, a most marvellous scene occurred at the Assembly building, corner of Tenth and Chesnut, which deserves public notice. Elder Adams, the great lion and apostle of

Joe Smith's cohorts, delivered a discourse in favor of the Latter Day Saints. At the latter part of his discourse, he called out with stentorian lungs, "where now is the celebrated and learned Dr. West? He knew I was coming to Philadelphia. Why does he not appear and vindicate Orthodoxy, if it is in his power?" At this moment a portly figure started up and electrified the audience by stating, "Ladies and gentlemen, the person who has addressed you professes to speak by inspiration, but had he possessed what he professes, he would have known that Dr. WEST is PRESENT, and now challenges him to prove the TRUTH of his monstrosities before this enlightened community."

REVIVALS.

Philadelphia.—The Union African Baptist church of this city have been enjoying a pleasing revival of the Lord's work. Twenty-nine have been baptized since the 1st of April, and there is a good state of feeling now in the church. The congregation is increasing, and many are asking the way to Zion.—*Bap. Record*.

Centre, Tenn.—An interesting revival is prevailing at Centre, near this city. Enquirers are numerous. Fourteen converts have been baptized, six of whom were previously Methodists, and one Presbyterian.—*Id.*

Fort Wayne, Ia.—The Baptist church dedicated their meeting house; Sermon by a Presbyterian minister. After service they repaired to the water and baptized; among the candidates was one from the Presbyterian church.

Henderson, Ky.—Elder Wiggins writes from Henderson, Ky. Mr. Hall, of Lexington, has been with us. He goes it might and main, for Presbyterianism. Near the close of his meeting he gave us his sermon against baptism; which Bishop — preaches every where he goes.

The rejoicings of his friends were very little interrupted, until about a week after he left, when we had the pleasure of visiting the Ohio, for the purpose of baptizing a lady who had been for many years one of the most intelligent and pious members of the old-side Presbyterian church.—Others are expected from the same quarter. I have baptized 12 since the close of our protracted meeting.

Not long since the pastor of the Presbyterian church in Mayaville, visited two of the most distinguished, influential and pious of his flock, to keep them from going into the Ohio. Upon being inquired of by him what had turned their heads upon the subject of baptism, one of them modestly replied, 'You, sir, convinced me in your discourse against it.'

Here the matter ended; and in a day or two afterwards, the pastor of the Baptist church, Elder Mason, had the pleasure of immersing them, and the clergyman was taken sick. Let Mr. Hall, and all other pedo-rantists, preach on; they are making Baptists.—*Banner & Pioneer*.

Ten mile church, Ky.—Br. J. S. Lillard, writes from this place that a good work is still progressing. Thirty-nine have been recently added, making one hundred and seventy-eight since the revival commenced and the prospects are favorable for still larger additions.

A WHOLE TOWN CONVERTED.

Ironbanks, Ky.—A protracted meeting was held, and wonderful to tell, every male and female inhabitant over fourteen years of age made profession of religion.

What renders this a still more remarkable and interesting case, is, that about three months since he is not aware that there was a single religious person in the place; about this time, Mr. Brown, a Washingtonian, commenced lecturing on temperance in the town, and men, women and children, took the cold water pledge. It had been previously devoted to drunkenness with all its concomitant abominations; but now, being sobered and restored to sanity by the cold water pledge, they immediately sent for the Baptist ministers to visit them, and the glorious results is recorded above.

Jay Township, Pa.—Our sentiments are on the advance, and I have had the pleasure since my return to this section, of immersing some 8 or 10 who were formerly Methodists, and 7 who had been infant members of the Presbyterian church. Opposition I must expect, and certainly do meet with it; but it will only serve to advance the truth. Since my last to Br. Loxley, I have baptized 4 more within the bounds of the Curwensville church. Others are expected at my next visit. I have also baptized five into this church, (Zion, Clerfield co.)

Mathews Co. Va.—Forty-six were baptized July 24th.

Mattaponi church.—Seventy-three were baptized at one time.

Williamsburg, Va.—Thirty have been baptized. The Episcopal minister has immersed 30 or more.

Mound Bluff, Miss.—A number have been baptized, among whom were two members of the Episcopal church.

The Tuscaroras.—It appears from letters newly received from our brethren Landon and Miner, that the converts among the interesting people continue to multiply. On a recent occasion 13 more were baptized, making an Indian church of 83 members, of whom 7 are Onondagas, 5 Senecas, 4 Cayugas and 4 Mohawks. The rest are Tuscaroras except 2 or 3 whites connected with them by marriage. The situation of these helpless converts claims the sympathy of our friends here and in Britain; and we are confident they shall not be left destitute or unprotected. The Canada Baptist Missionary Society has taken up their cause, and will use every endeavor to interest others in their behalf.—*Canada Bap. Reg.*

We hear, verbally, of additions to several of the churches in our State. A protracted meeting has just been closed at Rehoboth, King William, at which several persons have found peace and joy in believing. At Bethlehem, Henrico Co., between 12 and 15 persons were baptized by Elder M. Sumner, on Lord's-day last. On Lord's-day, the 31st ult., 10 persons were added by baptism, to the Market street church, Petersburg. Salem church, Caroline, has had considerable additions, and other churches in that region have been greatly blessed.

Since the above paragraph was written, we have received the following note from Br. Sumner:

Our meeting last week was blessed to the conversion of twenty-five souls. On the Sabbath I baptized fifteen, and there yet remain a number to receive that ordinance. The Lord is with us. Yours in Christ, MARTIN T. SUMNER. [Rel. Herald.]

REVIVALS.—The revivals enjoyed during the winter and spring in the Eastern and Middle States, have generally declined, but this is not so much the case in Virginia.—Revivals in that State appear to be very extensive, and we hope will spread into adjoining States.

In this city there continue to be accessions made to several of our churches, and some of the cases which have come under our observation, are of peculiar interest.—*Bap. Adv.*

The last Richmond Christian Advocate contains three communications from Dr. Waller, Rev. G. W. Nolley and Rev. M. A. Dana, giving an account of the revival in Trinity church, Stockton Hill church, and Manchester Circuit, connected with the Methodist denomination. At Trinity station, 220 whites, and 55 colored, have been received as probationers. The number of conversions Dr. Waller estimates at 300, and the members at Trinity, which includes an out station, with a small meeting house, on Church Hill, at 900, nearly 250 of whom are colored. To Stockton Hill, 120 whites and 30 colored have been added on probation, making the aggregate membership 403; 343 whites and 61 colored. Mr. Dana reports the addition on Manchester Circuit of 120, about 70 of them have been received on trial by the church in Manchester.

In Richmond and Manchester, the Methodist church since the first of March has had an addition of about 410 members, received on probation. Their white membership in this city is now about 1000 members. Trinity church has the largest number of white members of any church in the city.

Within the same time the Baptist churches have received an addition by baptism, experience and restoration of 380 persons—their white membership is about 1330 in four churches.—*Rel. Herald*, Aug. 11.

Christian Secretary.

HARTFORD, AUGUST 26th, 1842.

National Sins.

The history of the Israelites affords sufficient matter for contemplation to every Christian heart. The sinfulness and wilful blindness of that people, and the numerous calamities which followed their departures from the God of their fathers, it would seem were sufficient to teach them, as a nation, the danger of national sins, and the necessity of observing the statutes of the Almighty. Yet these people, after suffering the chastisements of heaven for their sins, would, as soon as a kind Providence again smiled upon them, depart from serving the Lord. We can look at the conduct of this nation, and feel to say in our hearts that they deserved the punishments which were so frequently visited upon them.

But while we feel to censure the Jews for their hardness of heart, would it not be well for us to look at our own condition as a nation, and ask ourselves whether we are not following in the footsteps of these unworthy children of the promise. A most fearful warning has been left us by the Apostle,—"If God spared not the natural branches, take heed lest he also spare not thee." The following extract, delivered before the City Authorities of Boston, by Mr. Mann, we find in the last number of the Watchman,—the Oration itself we have not seen. The catalogue of national crimes is a fearful one, but the picture is not overdrawn.

I tremble at the catalogue of national crimes which we are exhibiting before heaven and earth! The party rancor and vilification which ranges through our newspaper press,—in utter forgetfulness or contempt of the great spiritual law, that when men pass from judgment to passion, they will soon pass from passion to violence! The fraud, falsehood, bribery, perjury, perpetrated at our elections; and the spirit of wantonness or malice,—of pride or envy, in which the sacred privilege of voting is exercised! The practice of double voting, like parricide in Rome, unheard of in the early days of the Republic, is becoming more and more frequent. Although, in some of the States, a property qualification, and in some even a landed qualification is necessary; yet the number of votes given at the last Presidential election, equalled, almost without a fraction, one sixth part of the whole free population of the Union. In one of the States the number of votes exceeded by a large fraction, one fifth of the whole population,—men, women, and children. Will it not be a new form of a Republic,—unknown alike to ancient or modern writers; when the question shall be,—not how many voters there are, but how many ballots can be printed and put surreptitiously into the ballot box? Then, there is a fraudulent sequestration of votes, by the returning officers, because the majority is adverse to their own favorite candidates,—which has now been done, on a large scale, in three of the principal States of the Union! The scenes of violence enacted, not only without, but within the Capitol of the nation; and the halls, which should be consecrated to order, and solemnity, and a devout consultation upon the unspeakable magnitude and value of the interests of this great people, desecrated by outrage, and billingsgate, and drunken brawls! Challenges given, and duels fought by members of Congress, in violation, or evasion, of their own lately enacted law against them; and, within the space of a few days, a proud and prominent member, from a proud and prominent State,—the countryman of Washington, and Jefferson, and Madison, put under bonds to keep the peace, like a wild, fresh-landed Carib. In two of our legislative assemblies, one member has been murdered by another member in open day, and during the hours of session;—in one of the cases, the deed being perpetrated by the presiding officer of the assembly, who descended from his chair and pierced the heart of his victim with a bowie-knife,—and still goes unpunished though not unhonored. What outbreaks of violence all over the

country;—the lynching of five men at one time, at Vicksburg;—the valley of the Mississippi, from St. Louis to New Orleans, lighted, almost as with watch-fires, by the burning of human beings;—the riots and demolitions at New York, at Philadelphia, at Baltimore, at Alton, at Cincinnati; yes, and the spectacle of our own more serene part of the heavens, crimsoned at midnight by a conflagration of the dwelling-place of women and female children,—a deed incited and brutally executed, through prejudice, and hostility towards a sect which takes the liberty to protest against Protestants, or Protestants protested against them!

"And, in addition to this barbarian force and lawlessness, are not the business relations of the community contaminated more and more with speculation and knavery? In mercantile honor and honesty, in the intercourse between buyer and seller, is there not a laxation of all the joints of the body commercial and social? The number of fraudulent bankruptcies, fraudulent in the incurring of the debts, if not in the surrender of the assets; the rapacity of speculation; the breaches of private trust; the embezzlement of corporate funds; the abscondings with government property; the malversation of government fiduciaries, whether of a United States Bank, or a Girard College; the repudiation of State debts; and that other class of offences which combines the criminality both of fraud and force, such as the shooting of a sheriff who attempted to execute civil process, or the burning of a bank with all its contents, by a company of debtors in Mississippi, because their notes had been lodged in it for collection!"

HAMILTON LIT. & THEOLOGICAL INSTITUTION. —We are indebted to the N. Y. Baptist Register for the following account of the exercises at this valuable Institution.

Anniversary week at Hamilton was invested with unusual interest. On Monday evening Br. Stow delivered a discourse full of rich thought before the Society of Inquiry, from the passage,—"Tarry at Jerusalem," &c., and the next day Br. J. D. Cole preached the annual sermon before the Education Society. Both brethren happened to have been led in a very similar train of thought. In the afternoon the annual report was read, and interesting addresses delivered by Br. J. M. Peck, B. M. Hill, Case, and A. Bennett. In the evening Prof. Raymond delivered an able inaugural. On Wednesday the commencement was held, which was superior to any preceding it, and a large class delivered orations to a crowded assembly. The following was the order of exercises:

PRAYER: 1. Philosophy of preaching, Perly Work, Hinesburg, Vt. 2. Consecrated talent, I. H. Wood, Colrairie, Ms. 3. The essential principle of the Protestant Reformation, Albert Guy, Guilford. 4. Union of learning and piety in the ministry, C. T. Johnson, Washington, Pa. 5. Indebtedness of the human intellect to the Bible, Geo. W. Harris, Ballston. 6. Harmony of nature with revelation, E. H. Bailey, Sharon, Conn. 7. Martin Luther, Stephen Wright, Hamilton. 8. Reflex influence of the Reformation, J. W. Weatherby, Erieville. 9. Rise of the Papal power, D. W. Smith, New Sharon, Me. 10. Independence of the pulpit, (before the Society of Inquiry,) Seymour W. Adams, Vernon. 11. Simplicity of the Divine government, A. L. L. Potter, Boston. 12. Democracy—the true principle of civil and religious polity, J. A. Bullard, Buffalo. 13. "Be ye clean who bear the vessels of the Lord." (Before the Theological Society,) Mylon Merriam, Brandon, Vt. 14. Philosophy of religious error, Thos. G. Wright, Westfield, Ms. 15. The model preacher, Robert R. Raymond, Cincinnati, Ohio. 16. Inscrutableness of the divine economy, E. S. Davis, Carroll. 17. The true basis of Christian Union, Saml. R. Shotwell, Eaton. 18. Humility in the gospel minister, Humphrey Richards, Rowley, Ms. 19. Antianism, Edward Savage, North Granville. 20. The ministry for the age, Thomas G. Lamb, Clockville.

GRADUATES—FULL COURSE.

S. W. Adams, Joseph A. Bullard, E. S. Davis, Geo. W. Harris, Charles T. Johnson, Thomas G. Lamb, Mylon Merriam, Robt. R. Raymond, Humphrey Richards, Edward Savage, Saml. R. Shotwell, Perley Work, Thos. G. Wright.—13.

SHORTER COURSE.

O. Adams, Edwin H. Bailey, Albert Guy, David P. Maryott, A. L. L. Potter, Dean W. Smith, J. W. Weatherby, Henry Wescott, Israel H. Wood, Stephen Wright.—10.

*Excused.

YALE COLLEGE.—The anniversaries of this ancient Institution, which occurred last week, were interesting to an unusual degree. About two hundred of the Alumni were present. Among this number were Henry Daggett of the class of 1776; Abraham Bishop, and Noah Webster of the class of 1778; Elizur Goodrich, Jonathan Maltby and John Noyes of the class of 1779; Simeon Baldwin, Stephen W. Stebbins and James Kent, of the class of 1781; David Daggett of the class of 1783. These men, with a single exception, are upwards of 80 years of age. About one half of the surviving members of the class of 1792 were present; Hon. R. M. Sherman and Chas. Chauncey, the father of the Philadelphia bar, being among the number. The oldest living graduate of the Institution is Mr. Plumb, of the class of 1769. The names of about 7000 persons stand enrolled as members of this College; the whole number of graduates is 5,200; of whom 2,716 are still living. The graduating class the present year numbered one hundred and five, being the largest class that ever graduated. Thirteen members out of the 61 that graduated in 1817,

were present, and spent an hour or two before the meeting of all the Alumni in common, in recounting the incidents of College life. The following day they were seated opposite each other, at the same table, as in days of yore. It was resolved to have another meeting of such as should survive at the end of five years. The meeting of this class is described as peculiarly solemn and interesting, especially at the close of it, when a meeting was held in the private room where the class had held their meetings. The reminiscences of by-gone years, the parting scene, and the contemplated meeting in 1847, when it is known only to Him in whose hands our lives are, how many of them will be spared to be present at the interview, all conspired to create feelings of dependence upon their Heavenly Father, and before separating they engaged in earnest, heartfelt prayer.

Among the degrees conferred, we notice that of LL. D., on ex-Governor Swain, of South Carolina. No D. D.'s were conferred.

BROWN UNIVERSITY.—The Annual Commencement at this venerable Institution will take place on Wednesday, the 7th of September. Candidates for admission will be examined on Monday and Tuesday before, and on Thursday and Friday after Commencement. The Oration before the two societies of under-graduates will be delivered on Tuesday, the 6th, by Rev. Albert Barnes, of Philadelphia, and the Poem by Prof. Andrew Sprague Lovell, of the Connecticut Literary Institution, at Suffield. In the evening, an Address before the Society for Missionary Inquiry, will be delivered by Rev. Dr. Cox, of Brooklyn, N. Y. The Oration before the Phi Beta Kappa Society will be pronounced on the afternoon of Commencement day, by Hon. Francis G. Gray, of Boston.

WATERVILLE COLLEGE, ME.—This college has been struggling for existence for several years past, and it will be a source of gratification to the denomination to know that its prospects are at present in a flattering condition, the debts of the Institution having recently been discharged, or nearly so, by the voluntary contributions of the Baptists in Maine. The annual Commencement occurred on Wednesday the 10th inst. Ten young gentlemen received the degree of A. B. Although the class was small, yet the performances are spoken of by a correspondent of the Watchman, as highly interesting, and worthy of the speakers and the college.

The Literary Fraternity of the college held its anniversary the evening previous, when an oration was delivered by the Rev. Mr. Hedge, of Bangor, and a Poem by H. T. Tuckerman, of Boston. The prospect for a large Freshman is good.

CINCINNATI, July 30, 1842.

Br. BURN.—In compliance with your request, I send you the following communication respecting facts which have come under my observation, from which you are at liberty to make such selections as you see fit for the Secretary.

After leaving your city and enjoying the privilege of calling upon several of my acquaintances in western New York, I arrived at Buffalo on Saturday evening, and spent the Sabbath delightfully with Rev. Mr. Granger. On Sabbath evening the church and congregation assembled to consider the importance of taking measures to promote the more general observance of the Sabbath.—After the subject had been presented, and its claims enforced by the pastor, several delegates were appointed to attend the Convention to be held at Rochester on the following Wednesday. Other congregations in the city met for the same purpose; in addition to a meeting of the citizens in general, which had previously been held, and at which delegates were appointed. The business men of our land, especially those engaged in the work of transportation, are beginning to realize that nothing is gained, while much is lost, by a general profanation of the Sabbath. That even their pecuniary interests would be promoted by its strict observance. In more respects than one it is true, that "the way of the transgressor is hard." May the efforts which are now in progress to effect a reformation in this thing not be abandoned until they are crowned with abundant success. How long shall the present custom of organized Sabbath-breaking be viewed by the great men of the Christian community with practical indifference? How long shall thousands on our railroads and inland waters, and in other situations, be deprived of the privileges of that holy day which God has appointed for his own worship, and the moral and religious improvement of his accountable creatures? It is heart-sickening to witness the utter disregard for the Sabbath which prevails among certain classes of our population. What must be the fate of our country unless a check is put upon this awful profanation? Who does not see that the safety of our Republic depends in no small degree upon the general observance of the Christian Sabbath?

Leaving Buffalo on Tuesday afternoon, I arrived at Cleveland the next morning. In the evening I enjoyed the privilege of assembling with the members of the Baptist church at their regular meeting for lecture. The church, I was happy to learn, is exerting an extensive and salutary influence in the city and surrounding country.

Leaving Cleveland by stage for the Ohio river, I soon found that I was likely to be peculiarly favored in enjoying the society of agreeable company. Among the passengers was a member of the Ohio Legislature, for several years a distinguished member of the House of Representatives, and at present occupying a place in the Senate. Among other interesting topics of conversation which were introduced, was the course pursued by the Legislature of his own and other States, in dispensing with the services of a chaplain. He expressed his unqualified regret that such was the fact. He considered it an act of presumption, that a body of legislators, chosen by a nominally Christian people, should day after day proceed to business affecting the vital interests of the whole country without even acknowledging their dependence on an overruling Providence, or asking for his blessing. He believed that unless there should be a reform in this thing, the frown of the Almighty would rest upon the nation—may, he thought that it was already beginning to be felt. He alluded to the noble example of those worthies who stood at the head of our Republic in its infancy, and the sentiments which they cherished respecting the indispensable influence of religion towards

promoting its safety and prosperity. He was confident that this Government will not be preserved, so as to carry out its original designs, should it discard its allegiance to the God of heaven. He supposed that the first chapter of Isaiah was strikingly applicable to the history, the present condition, and the prospects of this nation. That these views are not without reason, must be obvious to every observing mind; and they are the more worthy of consideration inasmuch as they were expressed by one who has been for several years extensively acquainted with the political movements of our country.

After a fatiguing ride of some thirty-five hours we arrived at Columbus on Friday evening, and at the request of several Baptist brethren I consented to remain, and, in the absence of their pastor, preach for them on the Sabbath. The church in Columbus is one of much interest. It has been gathered principally within the seven past years, under the labors of Rev. T. R. Cressy. The number of members is now about two hundred. They have erected a neat and spacious house of worship in the central part of the city, for which, however, they are somewhat in debt. Not being able to support their pastor wholly by their own exertions, they have for several years been assisted by the Home Mission Society, and the results thus far have more than justified the appropriations which have been made. This church has certainly strong claims upon the attention of the denomination. Situated in the capital of the State, where the Legislature is usually assembled for several months during the year, in the midst of a population of about seven thousand, with no other Baptist church within some twelve or fourteen miles, it has an importance to which few churches can lay claim. As their pastor has signified his intention of closing his labors with them in September next, they are looking for some one to fill the vacancy.

Columbus is the centre of government operations within the State. Not only does the Legislature here hold its sessions, but here is an extensive public library, a retreat for the insane, an asylum for the deaf and dumb, and an institution for the blind, all under the control of the Legislature. Ohio is evidently destined to become one of the most powerful and important States in the Union. Society is now, to a great extent, in a state of formation. How desirable that it should receive the right impress. The friends of truth and religion cannot be too active and persevering. Our Baptist churches throughout the State are not unmindful of the responsibilities resting upon them, and are making decided efforts to cultivate the field. They have an excellent system of operation, and there is a general concert of action in the great work in which they are engaged. I find that several of their active and efficient ministers were once connected with our own beloved Institution at Hamilton. The brethren speak very highly of the influence of Dr. Going, the President of Granville College. He has, beyond all question, done much for the interest of our denomination in this State.

I may, in future communications, give you some account of the state and prospects of our Zion in this city and vicinity.

Yours, &c., E. T.

THE TREATY RATIFIED.—The treaty recently concluded between our Government and Lord Ashburton, "To settle and define the boundaries between the territories of the United States and Her Britannic Majesty in North America; for the final suppression of the African Slave Trade, and for the giving up of criminals, fugitives from justice in certain cases;" was ratified by the Senate on Saturday evening last, by a vote of 39 to 9, two Senators refusing to vote. The editor of the N. Y. Tribune says, "The terms of the treaty are more favorable to us than the boundary as we claimed it." The closing part of the treaty provides for the keeping up on our part of a small naval force on the coast of Africa for the suppression of the slave trade;—but says nothing in regard to the Creole case;—does not mention the right of searching vessels for slaves, nor are the questions of boundary on the Pacific side, mentioned in the treaty. Six months are allowed for its ratification or rejection by the Government of Great Britain.

THE TARIFF BILL PASSED BY THE HOUSE.—Monday last was a day of exciting interest in the House of Representatives. The Tariff Bill of Mr. McKennan, being the same as that of Mr. Fillmore, with the exception of the Land Bill, and the clause imposing a duty of 20 per cent. on tea and coffee, being stricken out, came up for discussion, and after some debate, was finally passed by a majority of two votes. Eighty-two whigs, twenty democrats, and three Tyler men, voting in the affirmative.

The fate of the bill for a while appeared doubtful, the vote on the engrossment being 101 to 101; the Speaker voting in the negative the bill was rejected. On motion of Mr. Thompson the vote was reconsidered, and ordered to be engrossed by a vote of 103 to 102; the Speaker after consulting the Rule, again voted in the negative, thereby causing a tie, and finally rejecting the Bill, had the vote thus been permitted to stand. Messrs. Andrews and Stanley in this stage of the affair, offered to record their votes in the affirmative, which being done, the bill was ordered to be engrossed by a vote of 105 votes to 103 nays. At the latest accounts the bill had been sent to the Senate. Congress will undoubtedly adjourn on Monday next.

For the Christian Secretary.

Westchester and Putnam Co. Bible Society.
The above Society held its annual meeting with the Baptist church at Carmel, Putnam Co. N. Y. After the usual preliminaries, the following officers were elected for the ensuing year:

Rev. S. A. COREY, President.
C. H. UNDERHILL, Vice-Prests.
N. A. REED,
Bro. JONATHAN COLE, Sec.
ALANSON KNIFFEN, Treasurer.

Bra. Reed and Warren were appointed a committee to report resolutions, who reported the following, which were unanimously adopted after appropriate remarks by brethren Babcock, Poughkeepsie, Stearns and Reed, Bedford, Underhill, of Carmel.

Resolved, That the indication of Divine Providence in bringing the Am. and Foreign Bible Society into existence, the present state of the world, and the uniform and earnest profession of our brethren, as *Bible Baptists*, loudly call upon us to increase our efforts for the distribution of the sacred Scriptures, faithfully translated, in all lands.

Resolved, That we, as pastors and representatives of the several churches, do consider ourselves under obligations to use our utmost efforts for the further promotion of this cause during the present year.

A full delegation was present from the several auxiliary Societies, and we think that a new impulse was given to this Divine cause by the influence of this meeting. Especially when we take into consideration the able and eloquent address of Dr. Babcock, for seldom have we listened to such an able expose of the reasons of our separation from the Am. and Foreign Bible Society, and the loud calls upon our increased exertion in this cause.

We felt that by beneficence of this kind, the temporal condition of our fellow men will be improved. But we also looked to the grand and ultimate benefit which will appear in that great day, when they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God, and the giver and the receiver of the sacred volume shall rejoice together in the endless fruition of its sacred promises. We seem called to give and act, in the view of that animating and solemn prediction with which Daniel closes his stupendous prophecy,—"And many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

PRaiseworthy Example.—We notice in one of our exchange papers, that the females connected with the Baptist church in the town of Ogden, N. Y., after having contributed their usual amount the past winter in aid of the Bible and Home Mission cause, still felt that something more ought to be done for the wants of the perishing millions; and after consultation and prayer, came to the just conclusion that they would make an extra effort on the principle of retrenchment. The result of their efforts was, that the sum of fifty dollars was raised on subscription, most of which has already been paid over to the Treasurer of the Foreign Mission Board. A noble example this, and worthy of imitation.

A Methodist camp meeting is to be held in Wethersfield (Newington Parish) commencing Monday, Aug. 29. The encampment will be held on land owned by Mr. Richards, near the railroad. Those of our citizens who have never attended a camp-meeting, will now have an opportunity by taking a ride of twenty minutes on the railroad.

DROWNED.—A son of Mr. Pruden of this city, was drowned on the 18th inst. while bathing in the river above the bridge. He was about 13 years of age.

FIRE.—On the night of the 18th inst., three barns belonging to S. Bartlett, Esq. of E. Windsor, were consumed by fire, together with about 600 bushels of grain, a large quantity of hay, &c. A man by the name of Sinclair has been arrested on suspicion of having set them on fire.

AM. & FOREIGN BIBLE SOCIETY.—We forgot to mention a few weeks since, that the Rev. Rufus Babcock, Jr. had received and accepted the appointment of Home Secretary of this Society.

The Rev. J. H. Nichols' Poem delivered before the Alumni of Washington College Aug. 3, 1842, is published, and for sale at the bookstore of Belknap & Hamersley.

"ELOQUENCE OF NATURE, AND OTHER POEMS," by S. D. Phelps, will be published and for sale in a few days.

The Minutes of the State Convention will be ready for delivery in the course of next week. Baptist churches throughout the State will be furnished with copies by sending for them at this office.

Rev. Dr. OLIN, recently elected President of the Wesleyan University at Middletown, has accepted the appointment, and will shortly enter upon the duties of his appointment.

Two or three communications came to hand too late to receive attention this week.

Rev. Mr. Hodge, of Brooklyn, L. I., will supply the pulpit of the South Baptist church next Sabbath, and the following Sabbath the pastor elect, Mr. Raymond, is expected to commence his labors.

Selected Summary.

From the Daily Times.

FOREIGN NEWS.

ARRIVAL OF THE BRITANNIA.

FOURTEEN DAYS LATER.

The Steamer Britannia arrived at Boston, this morning, Aug. 19, after a passage of 15 days.
Trade and the manufacturing interests are reviving; particularly in London, Leeds, Bristol and Manchester. There was an overflow in the money market, and good paper was discounted at 2 1/2 per cent.
It was expected that parliament would be prorogued on the 17th inst. The poor law has been abridged and modified.

It is understood that the Duke de Nemours will be Re-

gent of France, and fears are entertained for the stability of the Ministry.

The news from China is to the 2d of April. It was reported that an Imperial Commissioner was on his way to England, to offer \$40,000,000 as a compensation to the British for the expenses of the war, and the surrendered opium; also the cession of Hong Kong, as the price of peace. Some fighting had taken place at Ningpo—1100 British had routed 6,000 Chinese, and killed from 5 to 7,000. Instructions had been given on the 4th of May, to withdraw the troops serving west of the Indies within the British possessions.

There was an improvement in stocks. Cotton has advanced with a brisk demand; the rice amounted to 1.8d. per pound upon the middling classes American. On the whole, the commercial intelligence is highly favorable.

The harvests have generally come in finely, all over Europe. There are some complaints of the drought in the south of France, and in some portions of England and Ireland; but the aggregate crops all over Europe, it is said, will average one quarter beyond any previous year within the memory of the oldest inhabitants.

Great difficulty is experienced in England in collecting taxes, poor rates, &c. In the parish of Stroud alone, upwards of 550 rates were returned as not collectable, and this is but a fair sample of many other places.

A good deal of excitement has been produced at Thornfield, near Ballygar, Ireland, by the discovery of a murder committed some ten years ago, by a man who has since occupied a highly respectable station in society.

The quantity of silver, in coin and bullion, imported from South America, has been greater the past year than on any previous year since the separation of the colonies from Spain.

The symptoms of discontent in Ireland have by no means ceased; and the strong measures of the government in bringing rioters to punishment, seem to avail nothing.

SCINDE.

Among the items of intelligence which we have received from Scinde, and which may be depended on as authentic, is an announcement that a large army, said to be 25,000 strong, is advancing from Mushed to Herat, and that very suspicious conferences are being held at Hyderabad, between the Ameers and others, requiring the most vigilant attention of Major Outram.

The Sikhs are said to be in force on the Murree territory, without their object being understood.

AFGHANISTAN.

We have news from Jellalabad to the 29th of May. Achbar Khan had demanded 10,000 rupees for General Elphinstone's remains. Achbar Khan claims that Dost Mohammed be sent back, and that we evacuate the country, leaving an agent at Cabul in exchange for the English captives.

The army it was thought, would not leave the place until they moved to Cabul, there to meet General Nott, from Candahar.

The Khyber Pass was being re-occupied by the Afghans, and the whole road to Cabul stockaded and defended by the obstructions the enemy could oppose.

Captain Mackenzie returned to Jellalabad on the 9th of May, from Lughman, with terms for the release of the prisoners.

A letter from Sauger of the 26th of May, announces the Boodeelais to have fled into the territory of Scinde.

Great anxiety appears to be felt by the Jews throughout Europe, on account of the legislative measures announced as forthcoming at Berlin in regard to their affairs. The Jews have learned to distrust all special legislation relative to their own concerns.

The British Parliament proposes to give £30,000 from the Exchequer for the education of the people, and £70,000 for the maintenance of the royal stable!!!!

Philadelphia Riot.

On the subject of the Philadelphia Riot, Mr. Leavitt, writing from Washington says:

"That a riotable riot at Philadelphia excites much feeling here. A conversation with some of our friends, who are far enough from sympathy with abolitionism, and every one condemns the cowardly, dastardly conduct of the white mob, and applauds the conduct of the colored people, and expresses warm sympathy in their unmerited sufferings. The only qualifying remark I hear is, that it was hardly prudent for them to have a public procession! That is, it is prudent enough for every body else to exercise the right of freedom and citizens; but not for the weak, the colored man! him who most needs the protection of law, and for whose benefit, emphatically, the laws were made."

"I hope some of your Philadelphia readers will give you the secret history of this mob. I am persuaded that the causes of it are not found in any movement made on the particular occasion that led to the outbreak. There is a deep-rooted jealousy between the lower order of white mechanics in our cities and the people of color. The former fear the loss of some part of their employments, and take every means to exclude the latter from their business."

One or two facts we neglected to state in our last. The firemen would not play upon the hall and church owned by the blacks, which were set on fire by the mob, but only on the houses around. So they did at the burning of Pennsylvania Hall. There was, also, a small hall which had been used by the blacks for temperance lectures. The court being in session, the Judge charged the Grand Jury to inquire whether it was not a nuisance. The jury presented it as such, and the Judge gravely ordered it to be pulled down! The Philadelphia Evening Journal has the following just remarks in this affair:

"WHAT IS A NUISANCE?—At the instigation of the Grand Jury some three years since, the Temperance Hall in Bedford street, among the colored population, was erected by a number of benevolent individuals. It has been used as a church, but principally as a room for temperance lectures, and over one thousand names have been obtained to the total abstinence pledge by the efforts of persons laboring in that building. Some generous individuals in Rev. Mr. Boardman's church, have aided the colored men in that quarter to improve the condition of the blacks there, with clothes, books, &c. The reform introduced into that section of the city by the efforts which emanated from this hall, are deemed extensive and important, and more than fifty-two unlicensed drinking houses in that neighborhood, have been suppressed by the efforts of the colored men who labored in that 'obnoxious building!' Hence the hostility to it in that quarter, and the threats to pull it down, and the excitement against it by ruffians in Moyamensing. And this is the building presented as a 'nuisance' and razed to the earth by direction of the civil authorities! Tell it not in Gath! Publish it not in Philadelphia!"

From the Baptist Advocate.

Calamitous Fire.

BROTHER WYCKOFF.—This morning about daylight, I was aroused from sleep by the crackling of flames which proved to be the row of buildings immediately adjacent to that of Deacon Shrimpton, where I slept, and was the residence of Elder C. H. Hoskins, pastor of the Baptist church in this village. The fire had kindled in a wood shed, attached to the next building to that of Elder Hoskins, which for 30 feet was in a light blaze, that had already reached the back part of his dwelling. Alarm was immediately given, but at that early hour, it was some time before the people could be aroused and the firemen and engines collected. Elder Hoskins, wife, and their two little children had barely time to escape in their night clothes. Their clothing, furniture, and bedding were burned, except a few articles, and most of his valuable library either burned or destroyed by their efforts in stopping the raging element. The house of Deacon Shrimpton was saved, but not till his furniture was removed. A block of framed buildings adjoining Elder Hoskins, were partially burned. In this block were ten families, most of whom saved their furniture, somewhat damaged. Three of these belonged to the Baptist church.
My object in this communication is to call the attention of our churches and ministering brethren to the circumstances of the worthy pastor, who is stripped of all, and in straitened circumstances. He has recently settled with this church, and the brethren, who are limited in means, furnished him with household furniture. The church is struggling to its utmost to erect a house of worship. A donation of books from the ministers of this Association, articles of bed and other clothing from those who have an abundance, and a few donations from brethren as God has prospered them, would relieve this worthy minister and family from serious embarrassment, and strengthen greatly the bonds of Christian affection.

The building in which brother Hoskins lived was owned by the former pastor of this church, Elder Rogers, who has recently felt the afflictive hand of his heavenly Father, and fears are entertained for the stability of the Ministry.

ther, first in the decease of his wife, then his child, and now of his property.

Affectionately yours, J. M. PACK.

West Troy, Aug. 9, 1842.

It is the saying of Dr. Southey, "that live as long as you may, the first twenty years are the longest half of your life." They appear to be eighty while they are passing, they seem to have been so when we look back at them, and they take up more room in our memory than all the years that succeed them."

Mr. Whitmarsh, of Northampton, has returned home from Jamaica, on a visit. He has been appointed agent of a London company with a capital of £40,000, for the culture of silk in Jamaica. They are now constructing at Manchester an iron cocoonery 240 feet long, 24 feet high, and 30 wide, which is to be covered with sheet iron, the windows of gauze wire. Mr. W. says the black girls of the island take hold of the business of reeling silk readily. He has brought large samples of the silk, of very fine texture, elasticity and beautiful lustre.—*Newburyport Herald.*

GOOD NEWS.—It is said that ladies generally are abandoning the use of corsets, and that corset makers generally complain of the decreasing demand for this important article of manufacture. We are glad to hear this, for if there is a sad sight under heaven, it is a wasp-waisted candidate for consumption.

Wheat now brings ninety cents per bushel at Cleveland, sixty cents at Zanesville, and from forty to fifty cents at Cincinnati.

ANALYSIS OF THE CROTON WATER.—We learn from the Plebeian that Dr. John Hallam, at the corner of Broadway and Chambers street, has ascertained that the water from the Croton river is entirely devoid of any deleterious substance. It is a pure water just descended from the heavens. No mineral substance is combined with it. Try the experiment of nitrate of silver, and you will find that the color is not altered, while if you apply the same test to the city water, a milky whiteness will appear, showing the mineral impurities in abundance.

The Crops in the United States this year, North, South, East and West; wheat, cotton, corn, oats and fruits, all seem to be good to the full extent, and beyond what was anticipated in the Spring. The same thing will be true, probably, of the greater part of Europe. The result must be that prices will rule very low in all the producing regions. The farmer of the United States will, however, receive an equivalent in the greater amount of his crop.—*Cin. Chronicle.*

WHEAT—SMUT, RUST, &c.—Since the publication of our last paper, we have travelled through the counties of Fayette, Wayne, Union, over a great portion of the county of Franklin, and part of Butler Co., Ohio. The farmers have just completed their wheat harvest, and many of them have flourished the first fruits of it. We are of the opinion that there is more than double the usual crop, and very little complaint is heard of rust, smut, &c., except in certain localities. In the northern part of this county, and probably part of Fayette, the smut has affected the crop more or less, at the most serious drawback we have seen upon the crop is the rust in the northern part of Wayne county; but we understand that it does not extend to the northern counties.—*Ind. American.*

SCARLET FEVER.—The happiest effects have resulted from washing the patient in weak ley, which feels slippery to the fingers. It is best to begin in time, when the fever or redness first appears, and with a cloth or sponge, apply it all over the body every few hours; but if the fever has got up, it should be repeated every five minutes, till the heat abates. A child was getting better under this treatment, but his nurse observed in the night that he was again very hot; she washed him all over, and in a few minutes every trace of the fever left him. He felt cool, slept comfortably until morning, and had no return of it. Even bathing the feet in ley has a very soothing effect.

RIOT AND BLOODSHED.—Monday evening a riot and a fight occurred, at the Sans Souci House, Front street, between a German Company, commanded by Lt. Heakel and a number of boys and citizens.

It seems, that some difficulty had occurred during the day, between the boys, who usually follow military muster, and the company in which the boys were struck.—When the company were about to dismiss, the Sans Souci house was surrounded by a crowd of boys and others, who threw stones at the house, &c. The soldiers in turn attacked the crowd. At this time, Mr. Stephen Jones, a constable of the 4th Ward, interfered to preserve the peace, when he was shot through the wrist, cut, and severely wounded. The fight then became general between the company and the crowd, during which several shots were fired, and a German boy severely stabbed in the neck. Stones and clubs were thrown, breaking all the windows in the house. The Mayor and Marshal soon after arrived with a posse, and the combat was ended by the surrender of the company. Heakel, we understand, with fifteen of his company are in jail. It is most probable the cause of this riot will be found in intoxication.—*Cin. Chronicle.*

The following is a copy of a notice, *verbatim et literatim*, which was posted up at the corner of the streets in Tennessee a short time ago, by one of the deluded disciples of Joe Smith, of Mormon notoriety:

Notice July 1842

their will be a meeting this Evening by a Lateday saint or mormon from boston in the Court house he will show what human soul is all air requested to attende all free from any Expens

Marriages.

At Tariffville, on the 17th inst. by the Rev. Mr. Warner, J. F. Erving, M. D., of Haddam, to Miss Amelia P. Cadwell, of the former place.

At Bloomfield, on the 6th inst. by the Rev. W. W. Backus, Mr. Aaron E. Wilbur, of Providence to Miss Jane A. Frisbie, of Bloomfield.

In this city, by Rev. Mr. Everett, Mr. Sidney Drake of Windsor, to Miss Catherine Brown, of Bloomfield.

In Norwich, on the 15th inst. by Rev. Mr. Paddock, Mr. Timothy P. Norton to Miss Jane Denison, daughter of Calvin Tyler, Esq. all of Norwich.

In East Hartford, on the 21st inst. by Rev. Mr. Brainard, Mr. Osmy Case, of the firm of Wilson & Case, of Jackson, Mississippi, to Miss Ann Jane Wallace of the former place.

Deaths.

In this city on the 23d inst. Ellen Sophia, only child of Wilson, and Eliza Godard, aged one year.

In this city, W. Augustus North, infant son of E. T. and A. F. Bridge, aged 3 years.

In Suffield, Mrs. Lydia Warner, aged about 80, relict of Mr. Ely Warner, deceased.

In Windsor, Mr. William Olds, Jr. aged 27, formerly of Suffield.

At the South, Mr. Caleb Austin, aged 27, son of Mr. Gustavus Austin, of Suffield.

In Collinsville, Aug. 9, Harriet Esther, aged 7 months, daughter of Henry, and Harriet E. Butler, of this city.

In Windsor, on the 11th inst. Capt. Job Loomis, aged 71.

In Litchfield, on the 12th inst. Mr. Timothy Churchill, aged 66.

In Winchester Centre, on the 12th inst. Silas H. Mc Alpine, Esq. aged 48.

In New Hartford, on the 3d inst. Mrs. Julia Huribut, aged 39.

In Stamford, on the 8th inst. Jehiel Studwell, aged 25.

In Southbury, on the 4th inst. Mrs. Anna Booth, widow of the late Mr. Elijah Booth, aged 63.

In East Granby, on the 23d ult. Mr. Thomas Stevens, aged 85, a revolutionary patriot and pensioner.

At Weston, 12th inst., Mr. Cyrus Silliman, aged 72 years.

It is not the object of this communication to paint an ideal character to flatter the dead or the living; but to present some examples from the life of the deceased, which are worthy of being imitated. Brother Silliman made a public profession of Christianity in early life by uniting with the Baptist church in Stratfield, with which he retained his connection, until, with a number of others, he was dismissed to be one of the constituent members of the Church in Weston. Of this church he was a member at his decease.

Br. S. during the many years of his christian profession, punctually filled his place in the prayer and conference meetings and in the sanctuary. The frivolous excesses

which satisfy so many professors in the neglect of these duties had no weight with him. If but two or three met, he was there, in season, and always ready to perform his apostolic duties.

Br. S. was a man of prayer—of much prayer. Not only did the morning and evening increase steadily from the family altar, but he communed much with God in secret. It is believed that for several of the last years of his life, it was his constant practice to rise from his bed at the midnight hour, to converse with God. He delighted to meet with his brethren in the Sabbath morning prayer meeting, and if there were no appointment for one, his practice was to be at the sanctuary an hour before the time for public worship, to spend a season alone with God in anticipation of the services of the day. If the pastor was ever pained with apprehension that some of his brethren had forgotten to pray for him, he was quite sure that Br. S. had not—he was the "minister's prayer-book."

With Br. S., praying and almsgiving were connected.—He never seemed to feel it to be a burden to do his equal part in defraying the expenses of the church, but was willing to go beyond, and make up what others "lacked," and when applied to for individual or public charities, his cheerfulness in giving added to the value of the gift. He felt that he was a steward and appeared pleased with an opportunity to acknowledge his stewardship.

Br. S. was an ardent friend to the benevolent operations and reforms of the present period. Of Missions, of Bible, Tract, Sunday school and Temperance operations, he was a firm and efficient supporter. He also identified himself with those who are laboring for the emancipation of the down-trodden slave.

To his friends who visited him during his short but distressing illness, he invariably expressed his unshaken confidence in the merits of his Redeemer and God. The day before his death, he repeated with animation the triumphant language of the apostle, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

Some of his last hours were rendered less instructive and comforting by the nature of his disease, than they probably would have been, had his intellect remained unclouded.—On Lord's day, the 14th, his remains were deposited in the "narrow house," and the occasion was improved by an interesting discourse from the pastor of the church, Br. Wm. Denison, founded on Numbers xxiii: 1 and last clause of the 10th verse.

The friends of brother Silliman would be far from wishing to have the idea conveyed that he had no imperfections, yet, of very few can it be more truly said, he was "diligent in business," "servant in spirit, serving the Lord."

Receipts for the week ending August 24th.

Thomas Glover, 2 00; D. G. Austin, 1 50; Eliza Treat, 2 00; Rev. D. Ives, 1 00; Lemuel Dickinson, 3 00; Rev. N. A. Reed, 2 00; (Henry Hazen, 1 50; Daphne Austin, 1 50; per Rev. N. A. Reed,) Pascal Loomis, 50.

CONNECTICUT LITERARY INSTITUTION.

The Fall Term of the Connecticut Literary Institution will commence on Thursday, the 8th day of September next. This Institution affords the facilities of a thorough education in the common and higher branches of English Studies, and in the Languages, so far as is necessary for admission to College, or in a course extended according to the wishes of the students. Indigent students desiring to labor, can generally find employment on the Steward's premises, or in the village, and in this way defray a part or all of their expenses. The thorough instruction afforded, the judicious and efficient general discipline, and the marked and salutary moral influence of the Institution, inspire the Trustees with renewed confidence to recommend it to the liberal patronage which it is highly merited, and which it has hitherto received. D. Ives, Sec.

Suffield, August 26, 1842.

Notice.—The Union Baptist Association is adjourned to meet, at its thirty-second anniversary, with the Baptist church in Bedford, Westchester Co., N. Y., on Wednesday, September 7th, at 10 o'clock A. M. Introductory sermon by bro. L. Covell, or bro. J. Warren. E. Baldwin, Clerk.

AMERICAN S. S. UNION.

146 CHESTNUT STREET, PHILADELPHIA.
HAVE published more than 1000 varieties of Books, Maps, Cards, &c., and over 450 S. S. Library books, on good paper and type, with numerous plates and engravings, and substantially bound, embracing Scripture Stories, Illustrations, Biographies, Domestic Duties, Parental Relations, Missions, Bible Geography and Antiquities, Temperance, Duties of Children, Prayer, Narratives of Real Life, eminently practical and instructive; suitable also for families and individual reading.

AND TO SABBATH SCHOOL TEACHERS.

Union Bible Dictionary, Bible Geography, Teachers Taught, Biblical Antiquities, Teacher's Assistant, 2 vols., Union Questions, 12 vols. &c. &c.
Maps of Palestine, Jerusalem, Journeys of the Children of Israel, and St. Paul's Travels. All the requisites for conducting a Sabbath School. A large assortment of Small Books for Premiums, from 50 cents per 100 and upwards.

LIBRARIES. 1.—440 VOLUMES.

Being a full set of the Society's publications exclusive of Maps, Question Books, &c., each book numbered on the back, with 100 catalogues of the same, without a case, \$80; including Maps of the Ancient World and Palestine, \$82.50; and the whole in a neat case, \$87.50.

II. 121 VOLUMES: designed especially for Common Schools and families, with 50 catalogues, and a plain case, \$30; without case, \$30.

III. 80 VOLUMES: with 25 catalogues and case, \$20; without case, \$17.50.

IV. 40 VOLUMES: \$10. V. Child's Library, 18 vols., \$22.50.

Poetry.

Baptist Mission Jubilee.

The Baptist Missions having been established fifty years, it was resolved, by the various congregations belonging to that denomination, to take advantage of the circumstance for calling attention to the subject of missions, and at the same time setting on foot a special subscription to aid of their funds, which already, it seems, amounted to upwards of eight thousand pounds. It appears from a programme of proceedings which has been circulated, that this jubilee celebration commenced on Tuesday, at Kitteridge, in Northamptonshire, where the Baptist mission was formed in 1782. In a small collection of original hymns which has been printed for the occasion, we find the following characteristic stanzas from the pen of Mr. Montgomery; they are the same which the poet recited at the Wesleyan missionary meeting the other day, and are, of course, generally applicable as the vehicle of pious aspirations in reference to the success of any other Christian mission, whenever or by whomsoever, carried on.—*Chr. Advocate and Journal*.

O be joyful, every nation!

Hail the day with sacred mirth,

When the trumpet of salvation

Sounds the jubilee of earth,

And creation

Travails with the world's new birth.

Then the north, in darkness shrouded,

Jacob's rising star shall bless;

And the eastern morn, unclouded,

Bring the Sun of righteousness,

Cheering, healing,

Sin-sick souls in heart's distress.

Then her swarthy sons and daughters,

Aflic to the cross shall bring;

And the angel of the waters

Hear his coral islands sing,

"Hallelujah!"

Till the whole Pacific ring.

O thou everlasting Father,

Give the kingdom to thy Son!

He hath died that he might gather

All God's children into one:

For the travail

Of his soul, let this be done.

Yes, it must be—Thou hast spoken,

And thy covenant shall last;

Though the arch of heaven were broken,

And the earth's foundations cast

Down the abysses,

Yet thy word, O God! stands fast.

On thy holy hill of Zion

Hast thou not ordained his seat?

Now, as Judah's conquering lion,

Lay all foes beneath his feet,

Till his armies

In eternal triumph meet.

We have joined their marching legions,

Where our fathers fought, we fight,

Slavery's cane lands, Brahmin's regions,

Are exulting at the sight:

Freedom, freedom,

Comes with Gospel life and light!

All the languages of Babel

Weapons for this warfare yield;

And with these we will be able,

By the Spirit's might to wield,

In the battle,

Truth's sharp sword, and faith's strong shield.

Thus, for fifty years victorious,

Thou hast led our brethren on;

Arm them now for deeds more glorious,

Till the latest field is won:

And all people

Bow the knee and kiss the Son.

Communion with Heaven.

When one who holds communion with the skies,

Has filled his urn where the pure waters rise,

And once more mingles with us meager things,

'Tis even as if an angel shook his wings;

Immortal fragrance fills the circuit wide,

And tells us where his treasure is supplied.

Miscellaneous.

Connection between Temperance and Religion.

AN ADDRESS

DELIVERED BEFORE THE HOWARD TEMPERANCE

SOCIETY OF PHILADELPHIA, BY ALBERT BARNES.

(Continued.)

I proceed, in the second place to show why the

friends of temperance and religion should be united

in this cause, or why there should be no alienation.

My object is not to show that there should be

union in every thing; or that every temperance

society should be a church; or that there should

be no diversity of opinion as to the reasons why

temperance should be opposed; or that in no re-

spect the friends of these two causes should pur-

sue distinct objects, but that there is common

ground on which they may act, and that in the

promotion of temperance on the strictest prin-

ciples there should be no alienation of feeling, and

no discord of views. I do not design to make

apologies for mistakes and errors on either side;

nor for many of the views entertained by min-

isters and members of the churches. Such an ap-

ology is not necessary to the object which I have

in view, and were it regarded by any as necessary

this is not the place where it would be made.—

Nor do I mean to be understood as setting up a

defence, on the other hand, for any of the "rad-

ical" or "ultra" views which may have been ad-

vanced by the friends of temperance at any time.—

My simple object is to show, that in the effort

now before the community to produce entire ab-

stinence, as a beverage, from all that is intoxicating,

there should be no separation between the friends

of religion and temperance. This one point

should be pursued with entire harmony; with per-

fect union. In support of this proposition, I urge

the following considerations.

1. The first is, that there is common ground

on which the friends of temperance and religion

may act, and act without any collision. It is of

necessity that Christians must act in many things

in connection with those who do not profess to

be governed by religious principles. The church

is in the world. Its members are not to be re-

quired to become hermits or monks, or to seclude

themselves in cloisters and in caves; nor is the

world in its important interests to be deprived of

the co-operation and the counsel of the friends of

the Redeemer. There is a vast field in regard to

education, to public improvements, to commerce, to government, to the execution of the laws, to the melioration of human misery, and to the preservation of liberty, in which they have a common interest with their fellow-men, and where they must act in connection and concert with them. They may have, and should have, their own motives in doing this, and by whatever views others may be actuated, they should be influenced by a desire to honor their Maker, and to promote the glory of their great Saviour, and the good of man. Valuable as is the organization of the church, and vital as it is to the best interests of man, yet it is not organized for every thing, nor are we to suppose that it is to be unconcerned, as such, in the promotion of every important object. It would be a wide departure from its design for the church, as such, to engage in constructing rail-roads and canals; it is no less a departure when it attempts to control civil government; it is not less leaving the purpose of its organization, when it attempts to control the education of a people; and it is no less departing from its design, when it proposes that all the efforts to promote temperance and pure morals, shall be in connection with this organization. That the churches, as such, should be the warm friends of these things, I assuredly believe and maintain; but its original organization did not require it to claim to be the only associated body for furthering the interests of society.

Now there is no other subject that affords so wide a field where the friends of temperance and religion can act together, as the cause of temperance. The real interest in this cause is common. Its promotion is vital to the welfare of the church, and the preservation of every good object in the land. It is a field, too, where the church cannot accomplish all that is needful to be done, and where there is need of the combined effort of all the friends of virtue, to secure the great and noble object. It is a field, where, if she chooses, the church may employ all the peculiar power of appeal entrusted to her—drawn from the worth of the soul, the commands of God, the character and work of the Redeemer, and the retribution of the world to come; where, at the same time, the patriot may urge all the considerations derived from the love of country, which occur to his mind; the physician, all the considerations which result from health: the defender of the laws, all those derived from the importance of observing the statutes of the land; and the philosopher, and the moralist, all the considerations which result from the healthful action of the soul, and the importance of pure morality in any community. So far spread are the evils of intemperance, that there is no well-wisher of his country who may not appropriately be an advocate for the cause of temperance; and each may come with the arguments which most affect his own mind. Nor should there be any collision. The clergyman urges the bearing of temperance on the health of the body—nor the statesman, if the clergyman urges his plea because intemperance will ruin the soul—nor any one, if all the considerations drawn, by their respective advocates, from health, happiness, a clear intellect, pure morals, and the hope of heaven, are urged as reasons why men should be temperate. It is common ground; and all these considerations bear, in fact, appropriately on the cause, and are all needed to secure its triumph.

2. The second consideration which I urge is, that the church has no reason to dread the influence of the sternest principles of temperance, and should be their warm and decided advocate. Its members should, by the fact of membership, be known as the friends of abstinence from all that intoxicates; and the ministry should lift up an unambiguous voice, in regard to the manufacture and the traffic in all intoxicating drinks, and in regard to all that sanctions the custom of using them as a beverage in the community. It is true, that from causes which have been suggested, this state of things has never yet occurred in this land, and true, also, and I admit it with pain, that the wheels of the cause of temperance are stayed and clogged by prevalent customs and opinions among the ministers and members of the churches. But why should it be so? Why should not every friend of the Redeemer be the warm and steady advocate of this cause? Why should he not be willing to put his name down as boldly as John Hancock did to the instrument of freedom, and to lift up his voice as clearly as Patrick Henry and Samuel Adams did in defence of the great principles of liberty? Permit me to suggest a few reasons why every minister and member of the church should be thus decided and firm—decided in opinion, and firm in example—in regard to all that can intoxicate.

The first is, that the church should be the patron and example of all that tends to purify and elevate man. Her appropriate province relates to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, and whatsoever things are of good report," (Phil. iv. 8,) and in whatever tends to promote these things, she should claim the privilege to bear her part.

The second reason is, that the great thing which has opposed religion in the world, has been intemperance. Probably all other causes put together have not offered so decided and so effectual a resistance to the gospel of Jesus, as intoxicating drinks. Nothing from within has so much operated to bring the church and its members into contempt and disgrace, and nothing from without has created so many barriers against the progress of religion. Not all other vices combined have robbed the church of so many talented and learned ministers of the gospel as intemperance; every other cause has not furnished so much necessity for discipline, or given so much occasion to the enemies of the Lord to speak reproachfully. Neither war, nor pestilence, nor famine, have cut down so many sons of the church, baptized in the name of Jesus, and consecrated by prayer to the service of the Lord; nor has any thing else caused so many hearts of Christian wives to bleed, or so many Christian fathers and mothers to weep over their ruined hopes in regard to their sons.—The history of the pulpit in this land in days that are past, and the history of the members of the churches, would be, if it were written, a most melancholy history. The most deadly foe to religion in the church, has been connected with this habit of indulgence in strong drink; and from without, where do we meet more enemies? What is

the foe that has met us everywhere? It is found in this insidious and fascinating poison—in the state of mind which it produces, and the habits of idleness and vice which it engenders—in its power in excluding men from the sanctuary, and consigning them to the grave, and throwing them forever beyond the reach of mercy. And can a friend of the holy Saviour be otherwise than a steady patron of that which will destroy this mighty foe of all that we hold good? The Egyptians, from a sense of gratitude, worshipped the Ibis, on account of its influence in destroying the crocodile, and if there is anything under heaven that a Christian should regard with more gratitude and veneration than anything else, next to his religion, it is the cause of temperance, for its agency in destroying a monster that was desolating the church, whose poison "outvenoms all the worms of the Nile."

Thirdly, God has made the temperance cause an auxiliary to religion, and the Christian should be its friend. It has been called, and without impropriety, the "John the Baptist," as if it were again to introduce the gospel to the world. Every thing in its movements may be made tributary, and there is no good reason why it should not be, to all that is dear to the heart of the Christian. Temperance makes no infidels, no atheists, no sceptics, no profane men, no Sabbath breakers, no deriders of the Bible. It lays no sacrilegious hands on the altars of God, breaks up no assemblies for worship, and disrobes none of the ministers of religion. It makes war on no Sabbath schools, and no Bible Societies, and no effort to send the gospel around the globe. Why then should any professing Christian ever stand aloof from the cause, or regard it with coldness and suspicion? But farther, the cause has not merely these negative virtues in regard to religion. It takes away from the human soul that which was most decidedly opposed to the gospel. It leaves the intellect clear to perceive the truth, and restores the conscience to its power of speaking out in favor of God. It puts the mind into a state where it will feel the obligations of gratitude and duty, and where it may rise to the contemplation of the eternal realities that affect the soul.

When the Saviour was upon the earth, there met him a man that dwelt among the tombs, whom none could bind, and who, possessed of a legion of devils, wandered in the mountains—a miserable, infuriated maniac. By a word, Jesus restored him to the possession of reason, and he that was possessed was seen sitting, clothed and his right mind, near to the Saviour. Mark v. 1-17. The same thing to some extent, temperance has done for multitudes. It has restored them to their right mind. It has clothed them, and disposed them to sit down to receive instruction. Did the man restored by the Saviour wander away from the paths of instruction? And are these men, restored and clothed, and made industrious and moral, the men to wander away from the fountains of salvation? Not they. You may look for your infidels and scoffers elsewhere, and you will find the enemies of the cross elsewhere, but unless every thing about human nature is greatly belied, this great reform has not been to make enemies of the gospel and scoffers of religion, and the Christian, therefore, should not stand aloof from it, nor look on it coldly.

A fourth consideration why the friends of religion should be the warm and decided friends of the temperance cause is, that that cause has done much to purify the ranks of the church itself, and is destined yet to do much more. No one can be ignorant of the fact that, in this respect, the churches in this land are in quite a different state from what they were twenty-five years ago, and that in regard to the habits of members and ministers, there have been great and salutary changes. In our own age, nothing has occurred that has contributed more to the purity of the church than the temperance reformation, and were no other results to follow from it, it would be worth all the effort which has been made, and all the money which has been expended, to have secured this result alone.

[Concluded next week.]

The Inebriate, or Woman's Love.

BY J. J. PECK.

When we cast about us the vision of thought, and mingle in the beauties of reflection, can we fail to have our mind forcibly impressed with an idea of the mighty and beneficial influence that woman sheds around her. How oft has the angelic smile of woman's approbation nerved the heart of the patriot to deeds of valor; how oft too, has the foul tongue of slander received a shock from the operations of her generous spirit; and not the less frequently has once recreant man been encouraged in his reformation by the winning words of affection proceeding from the lips of woman. The annals of history bear upon their pages the records of woman's power; they speak from the silent enclosures of the tomb with thundering yet pleasing efficacy. Let us then, dear reader, take but one single sketch from the portfolio of every day life, and entwine her brow with still another garland of well deserved applause.

In a fine little village in the northern part of New York, lives a family rejoicing in the bounties of a merciful Providence. Once that happy family were bowed low in penury and distress; once those smiling children who now so gladly speak the name of "father" were forced to weep over his fallen state. Now we behold them supplied with all the comforts, and not a few of the luxuries of life. What has produced this change? What has made this once wretched abode to blossom like another Eden? We will turn over a few leaves of the past and read "this tale of truth."

The two parents were once young and fair.—The father was a respectable and worthy mechanic in the village, and had by industry acquired quite a little fortune, when he married. His wife was respectable, yet one who earned her bread by daily toil, and who had also gathered a little sum prepared for a "rainy day." She loved her husband tenderly, and on all occasions sought to study his comfort. Charles Foster and his wife began life by purchasing with a part of their little fortune a respectable dwelling. All was bright and fair in their prospects, until in an unguarded moment he tasted the cup, and thus imbibed a love for strong drinks. The attentions he had formerly paid his wife soon relaxed by degrees, until he was at home scarcely an evening of the week; yet his absence worked no suspicion on her mind, and she ever kindly attributed it to the calls of business, and never thought of asking

him for any other reason. At last she saw too plainly to be mistaken, that the fatal cup had been undermining her happiness, and threatened destruction to the fair fabric of her hopes. Charles was a man of strong passions, and therefore more quickly became ensnared in the delusions of the bowl. His poor wife, beholding his folly, earnestly entreated him to relinquish his hold upon alcohol, and become again what he once was. He promised, but promised in vain. He yielded more and more to the allurements of the poison till his house was taken from him, and he was a confirmed sot. After having found wretched accommodations for himself and family, he had to get his living as he could, for his former employer had discharged him. He worked and drank, and abused his wife for four years, when the Baltimore Reformers in their tour tarried for a while in the village, and commenced lecturing upon temperance. After they had lectured three or four times, the wife of Charles earnestly entreated him to go and hear them. He went, and listened for an evening to their soul-stirring appeals, and at the conclusion of the exercises, signed the Pledge! From that time forward his wife has entreated and encouraged him with such earnestness to adhere to it, that he has now been able to get his former dwelling back, and instead of being a journeyman, is an employer, and bids fair to be a wealthy man. About six months after signing the pledge, a friend inquired of him, "Ah, Charles, how could you keep your pledge so well?" "Ah," said he, "I have a wife that loved me, and entreated me with tears in her eyes to keep my pledge, and I could not resist her efforts. I have, therefore remained firm, where, without her assistance I might have fallen."

Yes, reader, that wife was a woman indeed, one of the noblest of her sex. She exerted her love and influence for the good of her husband, and, has tested by experience the power of woman's affection.—*Olive Plant*.

The Last Command.

"Go," said he, and he was standing but one step from the throne of heaven—"Go into all the world and preach the Gospel to every creature." "Go and you shall move under the shield of Omnipotence!" "I am with you always, even to the end of the world." Thus taking the whole responsibility of success on himself, his last act was to bless and dismiss them to their minds was, that they held in trust the conveyance of the gospel to all mankind.—*Great Commission*.

Children's Corner.

For the Christian Secretary.

I should like to tell the children a story about a little girl, whom we will call the flower girl. My husband and myself were once travelling in the State of Massachusetts, it is no matter what year, but it was at that season of the year when the flowers were in blossom, and the birds were singing their joyful songs, and every thing about us seemed to rejoice in the kindness of our heavenly Father, who had again clothed in so much beauty that, which but a short time before appeared to have died, never to live again. We were riding leisurely along, quite early in the morning, just out of a large village, when we saw a little girl coming with a basket upon her arm; and as she approached we perceived it was filled with the choicest of flowers tied in bouquets, and tastefully arranged. Upon our stopping, "will you buy one of these Sir, said she, they are extremely beautiful, and the dew is not yet off—if they are put in water they will keep fresh during the whole day." I was particularly struck with the beauty and intelligence of her countenance and lady-like appearance, although she was but a child. Where do you live my little girl, said I? "We live now in that white cottage you see yonder, we used to live in one of those elegant houses in the village, but after father died mother could not afford to keep it, and so we moved out there; and she takes sewing, and we have a very pretty garden, and many flowers. Will you take this, continued she, holding up a bouquet made mostly of violets, or as they are sometimes called, forget me not's, these used to be father's favorite flower, and mother cultivates them with much care." I asked her if she knew who made them? "Oh yes," said she, "God made them, and gave them all these beautiful colors, and the other day as I was rather teasing over one that I was afraid would die, it being one that I loved very much, mother told me that God could make it grow if he chose, and I must leave it to him, and not depend upon myself." It is now thriving nicely, and mother says she hopes I will thank God and love him too for that, as well as every thing else. I sell my flowers and get the money, and we live comfortably, although we used to have every thing nice, yet mother says she will not mourn over it, because God has done it, and she loves him just as well, and better too." "Will you call and see our flowers?" I must be going now, it is growing late, and I am afraid my flowers will not look fresh if I tarry long. As the little preacher departed, I asked that God's blessing might ever rest upon her. And now, when I see children in the beautiful yards which their parents have, I wonder if they think that God lends them to them, and if they think to thank him. I hope all the children that read this, when they go to view their flowers, will think of this little girl, and remember that God gives them their gardens, and every nice thing that they have, and I will love and thank him for it every day that they shall live. C. A. A.

SILVER SPOONS.—Prices Re. need.
The subscribers would inform the public that they do not have their silver ware made in New York, as has been falsely stated; but manufacture them in this city.—*Price reduced.* They are satisfied that the public have been deceived by the bluster about "low prices," "great bargains," "reduced prices" of making, &c., when in fact larger prices have been charged than we ever asked for Spoons. All in want of Silver Ware of the purest quality, finest finish, and lowest prices, are invited to call at No. 4 State st., where they will find the largest assortment and greatest variety of patterns in this city.
N. B. As we manufacture all the Silver Ware we sell, we can afford to sell (and will) at less prices than any other store in the city. We invite all in want of Silver Ware, to call at No. 4 State st., before they purchase.
The price of *each* customer, in reduced on Silver Spoons, to every customer, at No. 4 State street.
Dealers in Silver Spoons supplied at short notice, and at the lowest wholesale prices. WM. ROGERS & CO. Hartford, July 8, 1842. 6w17

SECOND ADVENT.—The writings of Mr. Miller, and others, on the Prophecies, Second Coming of Christ, and End of the World, for sale at the Depository, No. 3 Asylum street.

Miller's Lectures on the Second Coming of Christ. Life and Views of Mr. Miller. Miller on the 24th chap. of Matt. and 6th of Hosea. The True Inheritance of the Saints, by Mr. Miller. Cleansing of the Sanctuary. The Typical Sabbath, or Great Jubilee, by Mr. Miller. Miller's Review of Diarmick's Sermon entitled, "The End of the World not yet." Spalding's Lectures on the Second Coming of Christ, first published in 1796. Address to the Clergy, by Rev. Josiah Litch. Refutation of Dowling's Reply to Miller, by Rev. J. Litch. Fitch's Reasons for believing the Second Advent of Christ in 1843. The Glory of God in the Earth, by Rev. C. Fitch. A Wonderful and Horrible Thing, by Rev. C. Fitch. The Midnight Cry, by L. D. Fleming. "I Come Quickly," a Letter to every body, by an English author. Present Crisis, by John Hooper, of England. Second Advent Hymns and Music. "The Signs of the Times," a weekly paper published in Boston, at one dollar for six months, or 24 numbers, can be obtained as above, No. 3 Asylum street, Hartford, May 13, 1842.

ETNA Insurance Company.
Incorporated for the purpose of securing against loss and damage by Fire only. CAPITAL, \$200,000.

SECURED and vested in the best possible manner. Suffer to take risks on terms as favorable as other offices. The business of the company is principally confined to risks in the country, and therefore so detached that the capital is not exposed to great losses by sweeping fires. The office of the company is in the new Etna Building, next west of the Exchange Hotel, State street, Hartford, where a constant attendance is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE,
Thomas K. Brace, Stephen Spencer,
Samuel Tudor, James Thomas,
Griffin Steadman, Eliza Peck,
Henry Kilbourn, David Burges,
Joseph Morgan, Ward Churchbridge,
Eliza Dodd, Joseph Church,
Jesse Savage, Horatio Alden,
Joseph Pratt, Ebenezer Sears.
THOMAS K. BRACE, President.
SIMEON L. LOOMIS, Secy.

The Etna Company has agents in most of the towns in the State, with whom insurance can be effected.

HARTFORD Fire Insurance Company.
Office north side of State House Square.

THIS Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. Its resources Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary, and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry, Job Allen,
S. H. Huntington, Ezra White, Jr.,
H. Huntington, Jr., James Goodwin, Jr.,
Albert Day, John F. Brace,
George C. Collins, Esq.,
ELIPHALET TERRY, President.
JAMES G. BOLLES, Secretary.

PROTECTION Insurance Company.
Office north side of State House Square, in Exchange Buildings.

THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire and marine risks, on terms as favorable as other offices.

Application may be made by letter from any part of the United States, where no agency is established. The office is open at all hours for the transaction of business.

THE DIRECTORS ARE,
William W. Ellsworth, B. W. Grant,
Daniel W. Clark, Willis Threlk,
Charles H. Northam, Eliza White,
William Kellogg, John H. Pease,
S. W. Goodridge, Edward Butler,
Henry Waterman, Wm. A. Ward,
S. B. Grant, Ezra Strong.

LEMUEL HUMPHREY, DANIEL W. CLARK, President.
WILLIAM CONNER, Secy.

"LOOK OUT FOR THE ENGINE."—THE CASH SYSTEM.—W. M. ELLEN returns his thanks to those who have so liberally patronized him the past year, and solicits a continuance of their favors. Having ascertained by practical demonstration that "the nimble step" is better than the slow shuffling, he has concluded to adopt the Cash System with small profits. How want of BOOTS and SHOES can now